MODERN TOWER CHIMES

(Played by Organist from Electric Keyboard)

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THE MEMORIAL SUBLIME

To persons of affluence these modern Chimes present the one most fitting and enduring form of Memorial. Inquiry addressed to J. C. Deagan, Inc., 279 Deagan Building, Chicago (to whom we are indebted for these folders) will bring, without obligation, full information including attractive Memorial Booklet.

PAYNER LITHO. CO. CHICAGO

SERMON ON THE MOUNT
Matt.7. SAFEGUARDINGS.

Intro. Less of unity and coherence. Possibly the result of questionings of the Master at close of address.

I. First point of safeguard, a sinsitive one- that of judging others.
1. Quick judgments before thoro understanding of fact
2. Against the habit of judging.
Not safe, because ev ry standard of judgment we use will be used against us.
Not fair, becuuse no quick judgment takes account of personal unfitness to judge.
"beholdest", quick glance
"considerest", careful study
Such judging makes us hypocrites.
Becomes more concerned in seeing faultsin others than in desiring to correct them
3. Not a prohibition against judging. We must judge. Jesus did. Pharisee, Fox, Children of the devil, Dogs and Swine.
Real evil has to be hit hard, but we must see to it that we are free from it and are fit to hit it hard.

4. Evil in others as motes, mere specks. Evil in ourselves as beams. The heavy judgment should be against ourselves. We must sit in judgment on our own lives before we judge the lives of others.
Our sudging of others should be a matter of real help to them, not merely of condemnation.

II. The question arises(perhaps among the disciples) Are we to help everybody? Dogs and swine.
1.Dogs in time of Jesus, not pets, but scavengers.
The dogs are not either the poor or the ignorant
The dogs and swine referred to may live in mansions. Greek word for dog-Kunikos, sounds like cynical. Cynical is the word. Cynical people, contemptuous people are the ones X has in mind. They always have a sneer ready for holy things.
2. Before such only reserve and reticence is proper.
The swine and pearls. Pearls of Palestine like grains of barley fed to swine. Outstanding characteristic of swine, they make no provision for the morrow- the dog buries his bine, but the swine eats and destroys.

888.III. Third safeguarding about asking and seeking and knocking.

Both a promise and a command. The setting of this passage seen, perhaps, by imagining that a disciple had fastened his thot on what Jesus had said about not being anxious for the needs of life or for the morrow's demands. He may have been wondering how one could possibly avoid being anxious and asked Jesusa questionl

Jesus answers such a question here by tell ng us to keep our lives full and r ich, thru the habit of seeking ,asking and knocking,.by keeping close to God and trusting the Heavenly Father for all things.

For every one that asketh receiveth, everyone that seeketh findeth, and ev ryone that knocketh to him it shall be opened. On the face of it it does'nt seem possible. We see too many limitations. The essential point is ~~that~~not that if we ask, something will be given us. Keep asking and seeking and knocking.. We are in a world in which the Father is in full control, and because it is our Father's world we, his children, ought to live a life that is full and rich, a life that does not hesitate to ask and seek and and knock for entrance.

We have no right to go without finding new treasure, without passing thru new doors.

Illustration of stones and serpents.

Stones and serpents(lizzerds) of that plac
If a child should ask for a loak or a fish
If a child should ask for a stone or a serpent, thinking them food, would the Father give them to him?

IV.The Golden Rule the summary of all this negative consideration into a concise positive demand.

A command to make oneself into a standard man.

V. Ehter ye in by the narrow gate.

In the mts. Narrow ravines, trail fit for single file only. Life abundant, the fuller richer life of the kingdom is entered into single file only. Each must experience it for himself.

The Xn life is easy because it is the life of God, in harmony with His universe.

The Xn life is hard in that the e is climbing

3. and work to be done. Nothing worth while easy.
The worthless life is easiest because it takes no effort to life it: the worthwhile life is hard because it taxes one to the utmost.

Sometimes we make our religion too easy for acceptanc
The dying Scotch woman, called her pastor. Claimed to be not good enough to enter heaven.
"Ye mak it too easy for me".

VI. Warning against the false, sure test of the true.
1. The false prophets who make life easy and the way broad.
2. By their fruits ye shall know them. Not by appearance but wait and see what the fruitage is. No thorn can become a grape, no thistle a fig.

3. Not every one who says, "Lord,Lord".
They who use the name and the power of Christ, but not for His purpose, only for their own selfish ends.
Selfish clergymen. Selfish Christians.
Selfish denominations.
When denominations used to fight each other-the crowds. Everyone loves a scrap.
But was that the purpose of the Master?

In the final judgment they will be bondemned.
A final judgment is inevitable, whether we believ it or not. There is going to be one and its judgment is going to be true and certain.

Conclusion. House on sand and house on rock.
The doer, the one who does his thinking and living and service in accordance with the Kingdom of God, true to the purpose of Christ is safe.
The hearer only, even tho he may have favorable desir and good intentions, who does his liv ng and thinking and service for his own purposes regardless of the purpose of God, is building in vain.